	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
1339. On sides of basket	-	-	-	-	+	-	-	-	-	-	-	+	-	-	+	+ 285
1340. Patterns in 2 kinds of feathers	-	-	-	-	-	-	-	-	-	-	-	-	-	-	◦	◦ 531
1341. Patterns in 3 colors besides background	•	◦	+	+	-	-	-	-	◦	◦		-	-	◦	◦	-
Cradles																
1342. Sitting type	◦	◦	◦	◦	◦	◦	-	◦	◦	◦	-	-	-	-	-	- 854
1343. "Toe" (Hupa) type	-	-	◦	+	-	-	-	-	-	-	-	-	-	-	-	-
1344. Shallow type	-	◦	-	-	+	+	-	+	+	+	-	-	-	-	-	-
1345. Basketry, oval outline	-	◦	-	+	+	+	-	+	+	+	-	-	-	-	-	-
1346. Vertical warps	-	◦	-	+	+	+	-	-	+	+	-	-	-	-	-	-
1347. Rod rim	-	-	-	+	+			-	-	-	-	-	-	-	-	-
1348. Board	-	-	◦	-	-	-	-	-	-	-	-	-	-	-	-	-
1349. Y frame	-	-	◦	-	-	-	-	-	-	-	-	-	-	-	-	-
1350. Y-kite frame	-	◦	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1351. Head covering	-	◦	◦	+	+	+	-	-	+	+	-	-	-	-	-	-
1352. Bed or leg rest bar at bottom	-	◦	◦	-	◦	◦	-	-	◦	◦	-	-	-	-	-	-
1353. Lying type	◦	R	-	-	R	-	◦	-	-	-	+	+	+	+	+	+
1354. Board	◦	R	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1355. Y-kite frame	-	-	-	-	R	◦	-	-	-	-	+	+	-	-	-	-
1356. Kite frame	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
1357. Willows transverse across frame	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	+
1358. Basketry	◦	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1359. Oval outline	◦	-	-	-	-	-	◦	-	-	-	-	-	-	-	-	-
1360. Rectangular or triangular outline	+	-	-	-	-	-	◦	-	-	-	-	-	-	-	-	-
1361. Vertical warp	◦	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1362. Rod rim	-	-	-	-	-	-	◦	-	-	-	-	-	-	-	-	-
1363. Soft tule bed attached	◦	◦	-	-	-	-	◦	-	-	-	-	-	-	-	-	-
1364. Soft tule, grass bed separate	◦	R	-	-	R	-	-	-	-	-	-	-	+	+	+	+
1364a. Crossbar rest for child's legs	◦	R	-		R											
1365. Cradle hood	◦	◦	◦	+	◦	+	+	-	+	+	+	+	+	+	+	-
1366. Twined weave	◦	-	-	-	+	+	+	-	+	+	+	+	+	+	+	-
1367. Parallel warp	-	-	-	-	+	+	+	-	◦	-	+	+	+	+	+	-
1368. Radiating warp	-	-	-	-	-	-	-	-	◦	+	-	-	-	-	-	-
1369. Hoop or sticks, across top of cradle.	R	R	◦	◦	-	-	-	-	-	-	-	-	-	-	-	-
1370. Buckskin draped over hoop	R	R	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1371. Pendants from top or hood	-	+	+	+	-	+	-	-	-	-	R	-	+	+	+	-
1372. Cradle lashing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1373. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1374. Woven vegetable fiber	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1375. Cradle entirely buckskin covered	-	R	-	-	-	-	◦	-	-	-	-	-	-	◦	-	-
1376. Infant's sex indicated on cradle	+	R	+	+	R	-	+	-	-	-	-	-	-	◦	+	+
1377. By hood design	-		-	-	-	-	-	-	-	-	-	-	-	-	-	- [88]
1378. Diagonal lines: boy	-		-	-	-	-	+	-	-	-	-	-	-	-	-	-
1379. Zigzag line	-		-	-	R	-	+	-	-	-	-	-	-	-	-	-
1380. Boy	-		-	-	R	-	-	-	-	-	-	-	-	-	-	-
1381. Girl	-		-	-	-	-	+	-	-	-	-	-	-	-	-	-
1382. Diamond chain: girl	-		-	-	R	-	+	-	-	-	-	-	-	-	-	-
1383. By lashing design	-	-	◦	◦	-	-	-	-	-	-	-	-	-	-	-	◦
1384. By position of rim rod	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	◦
1385. By shape of cradle	◦	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
1386. Girl's cradle wider at bottom	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-	-
1387. Girl's cradle wider at top.	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Blankets																
1388. Woven rabbitskin blankets, made locally	-	+	-	-	o	+	+	o	o	o	+	+	+	+	+	+ 281 286

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NS	
2872. Body left unburied, unburned	-	.	-	-				+	+	-	-	-	-	-	727
2873. Women captives enslaved	*	(+)	+	*	-	*	-	+	+	+	-	-	-	-	
2874. Violated	+	(+)	+	+	+	-	+	-	-	-	-	-	*	-	[562]
o2875. Married	+	-	-	-	-	-	+	-	-	*	-	-	-	-	
2876. Child captives killed	-	+	-	-	-	-	-	+	+	-	-	-	-	-	[858]
2877. Kept for month or so	-	-	-	-				+	+	+	-	-	-	-	
2878. Abused	-	-	-	-				+	+	+	-	-	-	-	
2879. Body left unburied, unburned	-	-	-	-				+	+	-	-	-	-	-	
2880. Child captives enslaved	+	+	+	-	-	-	+	*	+	+	-	-	-	-	
2881. Adopted	+	+	-	-	+	+	-	-	-	+	-	-	-	-	[597]
Booty and Scalps															
2882. Booty taken	+	+	+	-	-	-	+	+	+	-	+	+	-	-	
2883. Bows of slain kept	+	+	+	+	*	+	+	+	+	-	-	(+)	*	-	
2884. Scalps taken	+	+	+	-	+	+	+	*	+	+	+	-	*	*	
2885. Scalp dried on frame	-	-	+	-	-	-	+	-	+	+	+	-	*	-	
2886. Special custodian for scalp	+	+	+	-	-	-	+	-	-	-	-	-	-	-	
2887. Scalp kept permanently	+	+	+	-	-	-	+	-	-	-	-	-	-	-	
2888. Scalp thrown away	-	-	-	-	-	-	-	+	-	-	(+)	-	-	-	
2889. Scalp burnt	-	-	-	-	+	+	-	-	(+)	+	(+)	-	+	-	
2890. Whole head taken	-	+	-	-	-	-	-	-	-	-	+	-	-	-	
2891. Fingers taken	+	-	+	-							-	-	-	-	
2892. Heart cut out, taken	+	-	+	-					+	.	-	-	-	-	
Behavior of Noncombatants															
Women's Dance															
2893. Woman dance while warriors away	-	+	+		*	+	+	-	-	+	+	.	-	-	722
2894. Each day or night	-	+	+		+	+	+	-	-	-	+	.	-	-	
2895. Sing, pray to help men at war	-	+	+		+	+	+	-	-	+	+	.	-	-	535
2896. Each woman dances separately	-	-	-		+	-	-	-	-	-	+	.	-	-	562
2897. Round dance	-	-	-		-	+	-	-	-	.	-	.	-	-	
2898. Dance abreast	-	+	+		-		+	-	-	.	-	.	-	-	
2899. Outside	-	+	+		+	+	+	-	-	+	+	.	-	-	
2900. Woman singer	-	+	+		+	+	+	-	-	+	+	.	-	-	
2901. Male singer	-	-	-		-	-	-	-	-	-	+	.	-	-	
2902. Flint "rattle," on basket caps	-		+					-	-	-	-	.	-	-	
2903. Panther teeth, bear claws on stick rattle	-	-	+					-	-		-	.	-	-	
2904. No rattle used	-	(+)	-		+	+	-	-	-	-	+	.	-	-	
2905. Wear skirts of strung pine nuts	-	+	+		-		+	-	-	-	-	.	-	-	
2906. Hold bow and arrow, or flint knife, in hand	-	-	+		*			-	-	+	+	.	-	-	
Prognostications															
2907. If woman drops knife during dance, sign husband killed, hurt	-	-	.							+	+	.	-	-	[787]
2908. Shaman doctors to learn of warrior's progress	-	-	.						+	-	+	.	+	-	[654]
Return of War Party															
Victory Dance															
2908a. Victory (scalp) dance	+	+	+	+	+	+	+	+	+	+	+	(+)	*	-	727
2909. Held in or near village	+	+	+	+	+	+	+	+	+	+	+	-	+	-	535
2910. Held in brush corral	-	-	+								-	-	-	-	
2911. All men dance	-	-	-	+	+	-	-	+	+	+	+	-	-	-	[562]
2912. Warriors only, among men, dance	+	+	+	-	-	+	+	-	-	-	-	-	-	-	
2913. Women dance	+	+	-	+	+	-	+	+	+	+	+	-	+	-	

000 3773. WT: Each month when period begins menstruant stands over nest of piss ants, allows ants to crawl up her legs and bite her, to induce menopause.

Marriage

Child betrothal.--

584 3774. Kl: Boy and girl know nothing of arrangement; boy's father asks girl's, "What do you think about it; you're going to let her get married when she grows up; what do you think?" Girl's father says, "Yes; I think it [will] be all right." Boy's father then gives girl's people food; "that's how they hold her. When girl grows up, perhaps another boy tries to get her [to marry him]; her father says, 'No; you already belong to that boy over there; we already gave you to those folks.' Boy's father then tells his boy to go get girl, and boy goes after her, and brings her back to his father's house for about 5 days. Even if girl doesn't like youth, she has to comply, and her parents have to give her to her betrothed." Before marriage, boy may take gifts to girl's parents--buckskin, and such. Child betrothal an old form [178] of marriage; informant had never seen it carried out in his lifetime. SW: Boy's father sends 000 buckskin load of money by friend to girl's father; latter "sits there and looks at money, and finally accepts it; or, if he doesn't, boy's father may hire shaman to bewitch girl, so she becomes loose woman. AW: Practiced by wealthy. After betrothal arranged, "don't allow any other man to touch that girl." Child betrothal characterized by informant as "real old-time trade." MH: Here, as among other groups, child betrothal highly approved form of marriage. Couples may be of about same age, or young girl may be paid for by old man, who marries her after she reaches puberty.

3775. AE: Usually boy's father goes to girl's family, taking hides, food with him; if girl's father does not wish to enter into agreement, he does not touch present. However, girl's father, if headman, can also start negotiations, if he wishes to. If girl and boy of 2 different local groups betrothed, boy's family "have somebody [who lives near girl] watch the girl until she is grown to see how good or how mean she is."

3776. SE: At time of actual marriage only. WT: See note 3781.

3777. Mo: Boy's side gives meat, girl's side, roots. But concept of "buying" girl recognized, although exchange of gifts also emphasized. SE: Exchange of gifts at time of actual marriage only. At: Boy's side gives meat, girl's side acorns and baskets, while children are young. AE: Exchange some presents, not many.

[584 724 858] 3777a. Kl, Mo: Denied any taboos; children ignorant that they are betrothed until grown. SE: After boy and girl are betrothed, taboo for them to see each other's face. Boy wears buffalo

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10 •
Modoc NS17

[Klamath Reservation]

K 756 796 [221]

shamans, individually or in a group, give public performances to invited audiences. It is at this time, too, that novices first demonstrate their powers. The guests bring their own food, depositing it outside the shaman's house, and take their place by families along the wall. A ceremonial pole has been erected outside, bearing painted designs and hung with symbols of the shaman's tutelary spirits. Inside, the house posts are also painted, and stuffed birds and animals, representing the shaman's powers, hang from the beams: they transform a residence into a holy place. The shaman wears sacred regalia, including a fillet of woodpecker scalps, and spectators must be clad in traditional clothing. Children are excluded from all but the sleight-of-hand demonstrations at night, since at other times they might be imperiled. Modoc children are not allowed to attend any part of the seances.

K M [178] [531]

K M [858]

Each shaman has an interpreter—who habitually assists him in curing as well—and who summons the spirits from their distant places, lights the shaman's pipe, repeats his words, and provides other aid. For the performance a caller is also chosen and, together with one or more singers, he leads the audience in dancing and in singing the sacred songs of the shaman.

For five days and nights—only nights for the Modoc—the performance continues. During this time the shaman, when he is not dancing, sits or lies on his bed and observes a fast. The first ceremony is a fire dance by the shaman and helpers while the caller invokes the spirits; it is followed by the singing of the spirit songs. Among the Modoc, successive nights are spent in singing the spirit songs, and for those shamans who are richly endowed with spirit associates, there is no repetition. In the longer Klamath ceremonies—which extend through the day as well—evenings are given over to shamanistic performances, restricted by the Modoc to the final evening. Each shaman must demonstrate his ability to swallow fire and arrowheads; and some swallow splints, sticks, or prodigious quantities of water. The powers of many enable them to produce fish, pond-lily seeds, or blood in a basket of water; and some animate the stuffed skins suspended from the ceiling as well. During the entire five-day period the congregation follows ritual prescription. On no other occasion are this

K M [189]

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

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a weak differentiation of parental roles and the extension of surrogacy to grandparents or other kinsmen. In many instances, the father was either absent or aloof, and the chief burden of child rearing fell upon the mother, who might shift it for several hours or longer upon the slender shoulders of an older child. Among such families, parents often proved unpredictable, their excesses of affection and indulgence alternating with fits of anger, depression, and withdrawal. Rather than being consistently directed toward a program of training, parental behavior tended to be a response to a mood or an isolated element in the immediate situation. Even the admonitions of the elders, the traditional set speeches enjoining ideal behavior, frequently were made without reference to the immediate conduct of the child.

In children, this experience tended to generate a defensive isolation, a dependent craving which anticipated rebuff, and a marked hypersensitivity toward others concealed beneath an outward manner of stoic indifference. One probable outcome of childhood exposure such as this was the "guarded restraint" which Clifton discerns as a marked characteristic of Klamath personality, an attribute which, it appears, lessens in severity only in old age.[3]

If there were few fixed and dependable social relationships in many Klamath families, there likewise was little predictability in daily routine. As Pierce notes, meals were rarely served at fixed times or attended by the entire family. Instead, individuals ate when hungry. Children rarely had regular chores or bedtime.[4]

It was in the training of children to become functioning members of society that the tribal families faced a central test of their effectiveness. Although it was not clear to what segment of that society the children were to aspire, their elders were in agreement in wishing well for them. Tribal orators, challenged upon their personal aims, could disavow self-interest and strike a resonant chord by asserting that they were acting only for the good of their grandchildren. Adults, however dissatisfied they might be with their own achievement, might still hope to see a transcendent future for their sons and daughters. In the school, with its promise of equal opportunity to advance through merit, American society held out the means to implement that hope.

All too frequently, however, childhood experience in the

[p. 344B]

538 purposes of telling the stories seems to be to keep the children quiet and put them to sleep.

867 Concepts of etiquette and what constitutes a well brought up individual are clearly defined among the Klamath. Standards for proper behavior toward one's own family and toward other members of the tribe are taught at an early age. As soon as the child can understand what is said to him, he receives ethical advice from parents and others. Not only relatives but also other [887] adults may give advice. Elderly people are especially apt to counsel children.

> Old people start giving advice right away whenever they meet you. They tell you to be kind to everyone, don't brag, don't put yourself before anyone, work hard and you'll live a long time and be respected by everybody.

593 867 Either parent may take the responsibility of advising the children, but the father is generally stricter. In the early morning and at night, and "whenever everyone is gathered around and it is quiet" the father exhorts his children to be good and kind and to help others, demanding and receiving the attention of his youngsters for these harangues.

867 858 Since a well mannered child brings some prestige to his family, even a very small one is taught how to conduct himself before visitors; and the highest respect is shown to large families whose children are polite and well behaved.[36]

858 574 Visiting is a favorite pastime, especially in the fall after the winter house has been prepared. When visitors arrive, they are offered something to eat. At this point, the children are sent out to play; for "food will stick in the visitors' gullets if children stay around." Exemplary children learn to disappear without being told whenever visitors arrive.

867 264 Eating involves a few rules of etiquette for the young. Meals are not regular, and all are free to take food when there is any available. Ordinarily the family eats at least two meals a day, in the morning and again in the evening. The whole family eats together, and children are told to wait until the father has said a grace, holding a bit of food or water out toward the mountains, lake, and earth as an offering. If this were not done, the children might become ill.

Immediately afterwards all start eating. There is no particular seating arrangement. Children are required to sit quietly during the meal. "They would choke if they ran around or talked." Children are also told never to walk in front of anyone who is eating--a rule doubly important if the person is a shaman.

869 778 An important part of training consists in developing respectful attitudes toward the many sacred places in Klamath territory. Children

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[36] See Spier, p. 91, for a few of the Klamath rules of etiquette.

858 765 Children have little knowledge of death, but they observe certain mourning taboos on the decease of a parent. The restrictions on children are not as many or as strict as those for adults.[39] Children have their hair cut and pitch put on their faces for a year in observance of mourning. The child is told to play alone for awhile and not laugh or sing. That these regulations are sometimes onerous is indicated by the statement of an informant whose father died when she was about seven.

> I had my hair cut short. I used to wear pretty beads and little rattles in my pigtails, but I couldn't when my hair was short. When it grew out a little, I got my girl friend to braid it for me and put a rattle in it. My mother caught me and was awfully angry. I knew I was doing something wrong, but I just wanted to have fun.

Children do not end the mourning period with a purificatory sweatbath such as adults take. In fact, children are not allowed near the three mourners' sweat-lodges which are surrounded with spirits that are dangerous to young people. A child who disobeys and plays near the lodges will lose his wife or first child when he grows up.

821 869 Through the period of early childhood the individual gradually acquires a knowledge of objects beyond his immediate home environment. There is an effort on the part of many parents and grandparents to instruct the children, who are sometimes taken out at night to see the moon, stars, and planets. They are told that the Milky Way is a river that divides the sky, the Pleiades are children, and the stars of the Big Dipper are brothers. There are names for, and stories about, many constellations. Mothers take their children out to talk to the moon at each new moon. The mother instructs the children to be quiet and listen as she repeats a prayer which varies in length and content according to individual desires and feelings.

Many natural phenomena are considered dangerous, and young children learn to fear such features as thunder, lightning, and the rainbow. They are warned to run home and hide during an electrical storm and never to point at the rainbow lest the finger drop off.

857 Toward the end of his early childhood the individual begins to assume real responsibilities within his family. Till the age of six or seven the child is free to run and play much as he pleases, so long as he obeys instructions not to fight and not to wander away from camp. He has taken no part in the work of his elders. But now he begins to help with a few simple chores.

The first tasks a child performs may be little more than occasionally bringing home a few pieces of firewood or getting a bucket of

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[39] Adult death and mourning customs are described in Spier, pp. 71-76, and Voegelin, elements 4019-4415.